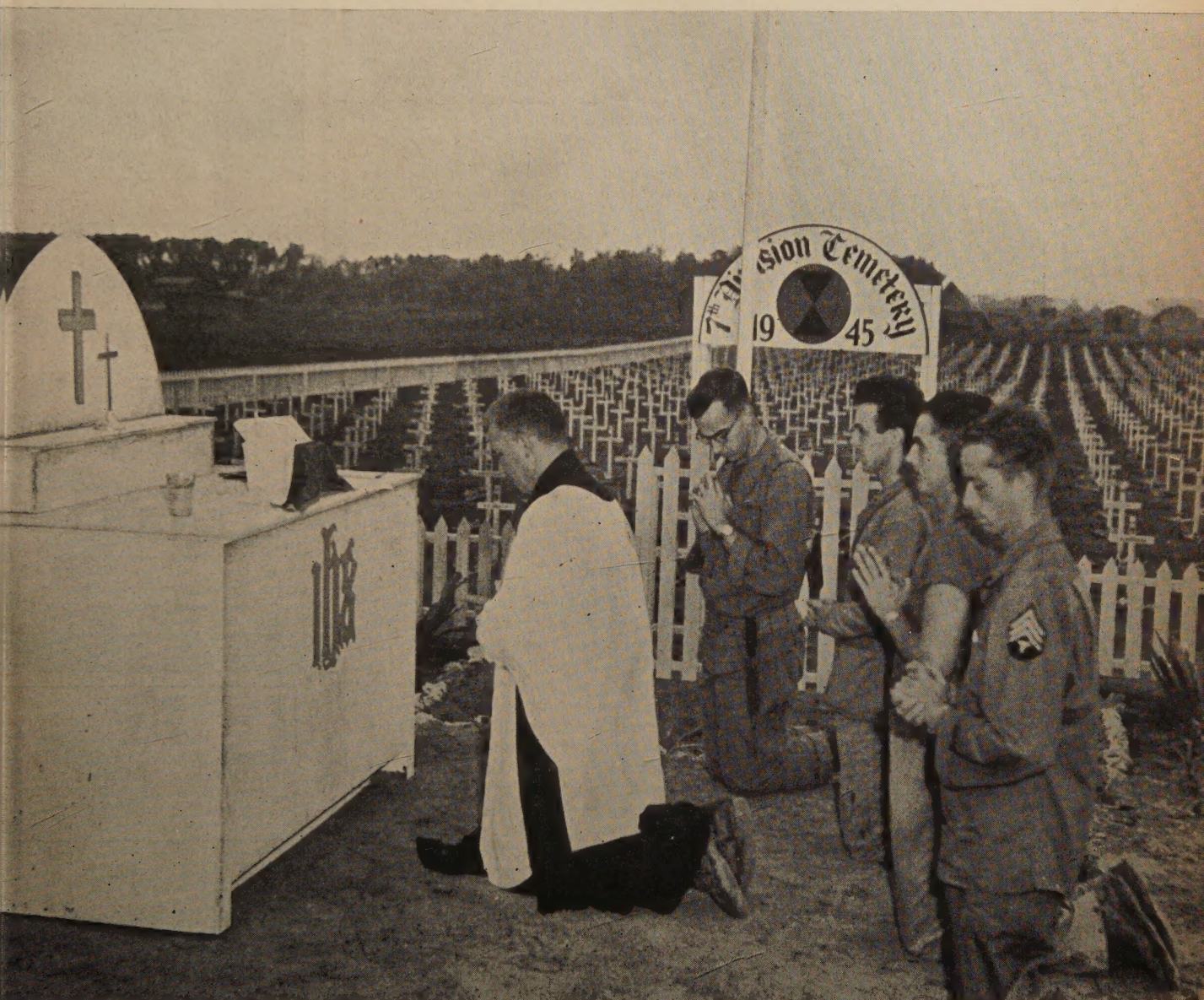


The Living Church

A weekly record of the news, the work, and the thought of the Episcopal Church



Press Assn.

**A Two-Year Man
Can't Do This Job**
Bishop Rhea

SERVICE FOR DEAD ON OKINAWA

Chaplain Stinette celebrates a requiem at the Seventh Division Cemetery. He is one of a group of chaplains who have issued a plea that priests be given authority to confirm in the Pacific area.

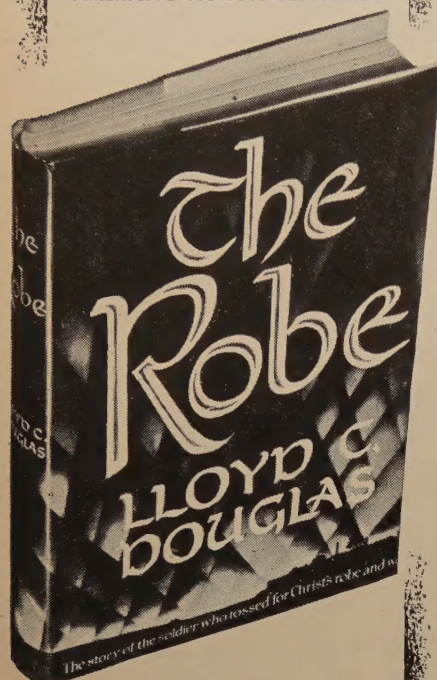
[See page 3]

CH DIVINITY SCHOOL
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LETTERS

Feeding Europe's Children

TO THE EDITOR: Your editorial of March 4th regarding the blockade and the feeding of the children of Europe while certain areas were still in German hands: You suggest that even Germany would have allowed the Red Cross and other neutral units to feed these children, that it would have been possible to prevent confiscation of relief food and clothing, etc. Perhaps so, though many would deny it. Your motive is, of course, most admirable.

However, I take issue with you on simple logistics. In early Normandy, the war was still far from decided. Had we lost the beaches, who knows how effective the V-weapons would have been by the time of another landing. So: No matter what precautions were taken to feed children at this time, every child fed would have released that much feed (the food Germany had been allowing this child—even though the amount was small) for German use. The margin of victory was too close to risk it then.

We forget, in other words, that the question is not a clear cut one of whether the children should be fed. We had a much greater duty to a much larger group—a group including these very children—to win the war, to restore just government, to insure the feeding of these children for the next 50 years. Our decisions in war are complicated by various sordid, merciless necessities. We must remember the eventual justice, we cannot seek a simple solution to a small part of a large problem without risking the unconscious avoidance of a higher Christian duty of decision for longer range Christian goals.

"It is right to feed starving children" is an easy decision, but as intelligent, responsible Christians, we cannot shut our eyes to all the other factors involved bearing on Christian decisions. (Sgt.) WARD McCABE, China.

Editor's Comment:

During the invasion period, beginning with Normandy, we agree with Sgt. McCabe that neutral shipping in the Channel and other activities involved in feeding operations across enemy lines would have been quite impossible. However, from the fall of France to the invasion—a four-year period—such operations could not have interfered substantially with the military conduct of the war.

Admitting, with troubled conscience, that we cannot always "seek a simple solution to a small part of a large problem," we must also assert that there is a point at which the small part becomes larger than the large problem. If the fall of Japan depended on the torturing of one Japanese officer to extract information from him, the torturing would still be a wicked act; for if torture were part of our established policy, we would be a people unworthy of victory. That is the basic philosophy behind the trial of Nazi war criminals—that there are some things not justified by military necessity.

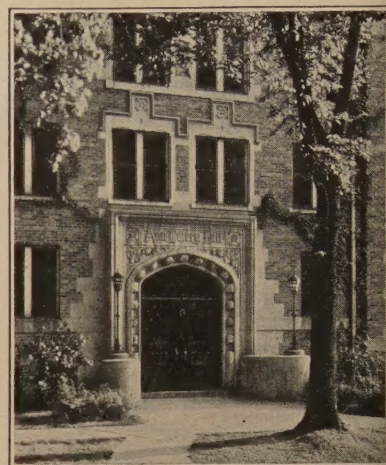
Federal Council's Problem

TO THE EDITOR: Your editorial "The Federal Council's Problem" is a splendid piece of keen thinking and clear expression. I want to thank you for it.

Philadelphia. (Rev.) RODERIC PIERCE.

Ann Emery Hall

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The Living Church

SIXTH SUNDAY AFTER TRINITY

WAR & PEACE

ARMED FORCES

Chaplains Seek Authorization for Priest to Confirm

Chaplain in the Pacific area have in a letter to the Presiding Bishop of the Episcopal Church that a chaplain be given the authority to administer confirmation to military chaplains in areas where the ministrations of a bishop cannot be secured. They admit that there are canonical and practical difficulties in the way, but point out that the problem is an urgent one because they believe that military expediency demands the visitation of a bishop. Copies of the letter were sent to the Church press and to the Army and Navy Commission. Its text follows:

Somewhere in the Western Pacific,
14 June 1945.

Right Rev. Henry St. George Tucker, D.D.,
President
National Council
of the Episcopal Church
100 North Avenue
New York City, New York
Dear Bishop Tucker:

We undersigned Chaplains of the armed forces, priests in good standing of the Episcopal Church, desire to bring to the National Council of the Church a statement of peculiar conditions as a result of church polity brought about by the war. We find ourselves on remote islands in the Western Pacific. There are multitudes of communicants of our Church in the armed forces in this area. In the future the number will increase many hundredfold. All of these have candidates for confirmation and no one to have them confirmed; because of the absence of a bishop, many such candidates have gone to their deaths without this sacrament.

of our number for this privilege. We assure you that it would not be misused and would be considered temporary in nature.

We want the whole church to know that the Episcopal Chaplains in the Western Pacific are working together to bring the witness of our branch of the One Holy, Catholic, and Apostolic Church to the men of our forces.

Respectfully yours,

Chaplains: FRANK L. TITUS, Major, Diocese of Albany; HEBER W. WELLER, Major, Diocese of Louisiana; JOHN R. CATON, 1st Lt., Missionary District of South Dakota; DAVID S. ROSE, Captain, Diocese of Florida; CHARLES R. STINETTE JR., Captain, Diocese of Connecticut.

Editor's Comment:

Not only grave, but insurmountable difficulties appear to stand in the way of attaining the objective before the fall of 1946 (General Convention time)—a distant date. The only line open now would be the election of one or more chaplains as suffragan bishops by a diocese which has the welfare of the servicemen particularly at heart; and this in turn would require two special conventions of the diocese and speedy favorable response from a majority of the bishops and standing committees. The visitation of a bishop to the area might or might not result in Confirmations. When Bishop Sherrill visited in the European theater, his crowded schedule forced him to turn down a chaplain's request for a Confirmation service.

Although the 1946 General Convention will be rather late in the day for remedying the situation, we hope that the Convention will give serious consideration to the necessity of erecting a military jurisdiction capable of handling the canonical and spiritual needs of the servicemen—not the chaplains so much as the men in the ranks, who are the forgotten men of the Episcopal Church.

UNITED NATIONS

Federal Council Backs Charter, Asks Speedy Ratification

The charter of the United Nations signed at San Francisco "marks a genuine advance" toward the realization that "nations can better serve God's purpose for the world as they are brought into organic relationships with one another for the common weal," the executive committee of Federal Council of Churches has asserted.

In a statement adopted on recommenda-

tion of its commission on a Just and Durable Peace, the committee declared it was "the clear duty of our government promptly to ratify the charter and thus to assure coöperation by the United States in the task of making the organization an effective agency for the maintenance of international peace and security."

It expressed the belief that "a heavy responsibility rests upon Christians to help create an invincible determination to use fully the procedures provided by the charter," and added that "the peoples and governments need to commit themselves to the long and difficult task of attaining the moral goals set forth in the charter."

Stating that "the will to coöperate requires a new international morality," and that "the building of a better world order under God's Providence requires better men and women," the committee stressed that "to establish a strong core of world-minded Christians at the center of the international life is the inescapable duty of the ecumenical Church."

"To this end," it said, "we need to intensify our efforts for Christian reconstruction and missions. We must increase our educational programs for training Christian citizens in their obligations in an interdependent world. We ought to help build the World Council of Churches into the living expression of God's will for the Christian community. Let Christian fellowship pioneer in international understanding and reconciliation, so that all of the family of nations may work together in harmony!"

PHILIPPINES

Destruction at Upi

Bishop Binsted of the Philippines now has information indicating the destruction of the rectory and the girls' dormitory at Upi, in addition to other property losses previously reported.

HOME FRONT

New York Churches Asked To Help Fight Black Markets

The Protestant Council of New York has appealed to the city's 1,200 non-Roman churches to help fight black markets on the ground that strict observance of food rationing is a moral issue.

In a statement issued by Dr. Earl F. Adams, executive secretary, the Council urged ministers to use the facts and figures prepared by the government in emphasizing the moral issues involved.

ROMAN CONFIRMATIONS

The Roman Catholic Chaplains have the same problem. However, it has been solved for them by having one of their Chaplains receive Delegation from the bishop of the area or of the Military Ordinariate of the area. In accordance with Canon Law of the Roman Church confirmation services are held regularly in this area for Roman Catholics.

They are located in the most active area of war at this time. The visitation of one of the bishops to the area would temporarily solve our problem. We believe this would be possible because of military expediency. We feel the whole church should be aware of this problem and that proper changes in the canons of the church to permit visitation in unusual circumstances by one or more priests. From our understanding of Canon Law we can see no relief for our situation at present. If such an authority can be obtained we stand ready to nominate one

EPISCOPATE

Dr. Barry Consecrated as Coadjutor of Albany

The Rev. Dr. Frederick Lehrle Barry was consecrated on St. Peter's Day in the Cathedral of All Saints, Albany, N. Y., as Bishop Coadjutor of the diocese of Albany. He is the fourth in the line of bishops in the diocese and the third to serve as coadjutor.

He was born March 23, 1897 in Brooklyn, and was educated in a New York City high school, St. Stephen's College and the General Theological Seminary. He was ordained deacon and priest in the year 1925 and served parishes in the diocese of Long Island until 1937. From 1937 to 1940 he was rector of St. John's Church, Bridgeport, Conn., and since 1940 has been rector of St. Luke's Church, Evanston, Ill.

The Presiding Bishop acted as consecrator, with Bishop Oldham of Albany and Bishop Stires, retired Bishop of Long Island, as co-consecrators. Presenting Bishops were Bishop Gardner of New Jersey and Bishop Budlong of Connecticut. The Rev. Dr. Frederic S. Fleming, rector of Trinity Church, New York, and the Rev. Herbert J. Glover, vicar of the Church of the Heavenly Rest, New York, were attending presbyters. Bishop Conkling of Chicago preached the sermon [see page 8].

The Bishop's ring was presented by the clergy of the diocese of Chicago. St. Luke's Church, Evanston, is presenting the pectoral cross, made of gold and precious stones given personally by parishioners of St. Luke's. Bishop Oldham presented the Book of Services for a Bishop.

There was a colorful procession from the cathedral guild house to the cathedral, with a long line of choristers, visiting and diocesan clergy, clergy representing other communions, prelates of the Greek and Polish National Catholic Churches, lay members of the standing committee, the chancellor, the bishops and the Presiding Bishop.

A luncheon was given for Bishop Barry at the Hotel Ten Eyck, attended by the diocesan clergy and their wives, visiting clergy, and officials of the diocese, including Governor Dewey and Mrs. Dewey. Bishop Oldham presided and there were brief felicitations by Bishop Stires, Bishop Tucker, Governor Dewey and the new Bishop Coadjutor. Bishop Barry greeted all the guests individually as they left the hotel dining room.

Rev. William R. Moody, Bishop-Elect of Lexington

The Bishop-elect of Lexington [L.C., July 1st], the Rev. William R. Moody who is rector of Christ Church, Baltimore, is a well-known Church author.

Among his works are *Victory Through the Cross*, *In the Cross of Christ I Glory*, *The Life of Jesus Christ on Earth*, *The Beginnings of the Christian Church*, *The Christian Year*, *God and His Revelation*,



ALBANY CONSECRATION: Above, Dr. Barry stands before the three consecrators (Bishops Oldham, Tucker, and Stires), as the Rev. George F. Bambach reads the certificate of election. Below, the bishops grouped around the new Coadjutor.

Heroes of the Faith, The Life and Teaching of Jesus Christ, Pioneers for God, The Prayer Book and Its Use, The Good News of Jesus Christ about God, Stories about the Prayer Book, Old Testament Prophets, The Christian Religion in the Modern World, Vital Elements in the Gospel, and My Book of Whispered Dreams (verse).

Born January 12, 1900 in Columbus, Miss., he attended Hampden-Sidney College, Columbia University, George Washington University, and the Virginia Theological Seminary. He was ordained priest

in 1927 by Bishop Thomson. Previous to his ordination he was head of the English Department of Greenbrier Military School, West Virginia.

Before becoming rector of Christ Church in 1939, the Bishop-elect served as priest in charge of St. Andrew's, Lawrenceville; Emmanuel, Callville; and St. Mark's, Cochran, Va.; rector of Silver Spring Parish, Md.; and rector of St. Mark's, Washington. During this period he was also a member of many diocesan councils; secretary, then dean of the Northern convocation; a fellow of the

uate Council of George Washington
ersity; director and chaplain of the
ndooah Conference of Church Work-
director of the Washington School
eligion; a member of the diocesan
ing committee; an alternate to Gen-
Convention; and a member of the
l of Trustees of the Cathedral
dation of Maryland.

hop Remington,

ragan-Elect of Pennsylvania

hop Remington of the missionary dis-
of Eastern Oregon, now Suffragan
p-elect of Pennsylvania [L.C., July
was born in Philadelphia on March
1879, and is 66 years of age. Educated
e Delancey School in Philadelphia;
University of Pennsylvania (of which
now a trustee); and the Virginia
logical Seminary, he was ordained
in 1905, and priest in 1906, by
p Whitaker.

was curate in the Church of the
Trinity, Philadelphia, from 1905 to
vicar of the Memorial Chapel of
oly Communion, of the same parish,
1907 to 1911; rector of St. Paul's
ch, Minneapolis, from 1911 to 1918.
1919 he was consecrated Suffragan
p of South Dakota, where he served
1922, when he was elected Bishop of
missionary district of Eastern Oregon.
1936 he was elected vice president of
rovince of the Pacific.

holds the following degrees: B.S.,
ersity of Pennsylvania, 1900; D.D.,
nia Theological Seminary, 1905;
ary Phi Beta Kappa, Whitman
ge, 1932. While a student at the
ersity of Pennsylvania he was active
ack teams, and helped organize the
ersity Settlement House, a social
e center. He married Florence Ly-
Allen at Burlington, Vt., September
1905.

the committee appointed to notify Bish-
Remington of his election consists of
Joiner, Dean Snowden, Dean Schrei-
and Messrs. E. Osborne Coates and
rt McCracken.

hop Hart had asked that someone 65
of age or older be selected for Suf-
n Bishop. Before the convention
p Hart said: "I make no comment on
men nominated from within the dio-
I am perfectly willing to say that of
nominated from outside of the dio-
I think that the Rt. Rev. William P.
ngton, Bishop of Eastern Oregon, is
est choice for this diocese."

TIONAL COUNCIL

Officers in Middle West

ree National Council field officers
orking in the middle West, on behalf
e Reconstruction and Advance Fund,
dding to announcement by Robert D.
n, director of Promotion.

the Rev. Edgar R. Neff is in the Sev-
Province, and during his stay there
meet all Reconstruction and Advance
chairmen, as well as the bishops of
arious dioceses.

The Rev. Clarence W. Jones is working
in the Fifth and Sixth Provinces, and the
Rev. James W. Carman has already cov-
ered part of the Fifth Province, and will
work in Nebraska and Colorado before
teaching a course at the Evergreen Con-
ference.

Mr. Jordan emphasized that the field
officers are sent to assist local clergy and
lay workers in planning and promoting
their own campaigns for the Fund.

RURAL WORK

Rural Institute Survey

In West Missouri

The Rev. Clifford L. Samuelson is
conducting a survey under the auspices of
the National Council in the diocese of
West Missouri this summer with the pur-
pose of establishing, if practicable, a Na-
tional Rural Church Institute, which is to
continue throughout the years, training for
the Church in town and country. The
survey is taking the form of active relig-
ious work in the field.

The Rev. Mr. Samuelson is associate
secretary of the Division of Domestic
Missions. The institute staff includes:
Mrs. Holt Graham, secretary and busi-
ness manager; the Rev. W. Francis All-
ison and the Rev. Grant Folmsbee, as-
sociate directors; Miss Florence F. Pickard,
director of Christian Education; Miss
Olive Meacham, community relations.
Student workers: Henry Fullerton,
George Davidson, Clifford O. Walin, all
of Seabury-Western Theological Semi-
nary; Miss Elizabeth Clay and Miss
Elizabeth Hall, both of Windham House,
New York City; and consultant, the Rev.
Ralph Templin, Three Barns, N. Y.,
former director of the School of Living,
New York City.

KANSAS-MISSOURI MEMBERS

Ex-officio members of the trial institute
are Bishop Spencer of West Missouri;
Bishop Fenner of Kansas; Canon Everett
J. Downes, director of Christian Educa-
tion, West Missouri; Wilbur A. Cochel,
editor, *The Weekly Kansas City Star*;

Dr. W. M. Lively, extension division,
College of Agriculture, University of
Missouri; Dr. Francis Farrell, Kansas
State College.

The staff conducted a two-day institute
at Grace and Holy Trinity Cathedral,
Kansas City, Mo., on June 15th and 16th.
It then moved to Lexington, Mo., where
on June 17th, staff members addressed the
congregations of all non-Roman churches
in Lexington.

Next day there began a two weeks' ses-
sion of week-day school of religion for
adults and children; street preaching and
visitations to the adjoining countryside.
Interest has been widespread among res-
idents of rural Lafayette County, Mo.
The work is to continue in other com-
munities in West Missouri until August
1st.

Members of the institute staff have been
lent a motor car trailer by the National
Girls' Friendly Society. This trailer can
be used as a platform and altar for out-
door services.

At Lexington members of the institute
staff lived in dormitories of Wentworth
Military Academy. The dioceses of West
Missouri and Kansas have coöperated
with the National Council in conducting
the trial Institute for Rural Churchwork.
However, no field work is to be under-
taken in the diocese of Kansas this sum-
mer.

"It is believed," Bishop Spencer said,
"that if the institute takes permanent
form, it will be far-reaching in its results
of redeeming the Church in rural areas,
which are so often God's abandoned
farms."

FEDERAL COUNCIL

Release Dr. Cavert for

World Council Service

By action of the executive committee of
the Federal Council, meeting on June
26th, Dr. Samuel McCrea Cavert, general
secretary of the Council was released for
six months service with the Provisional
Committee for the World Council of
Churches in Geneva, Switzerland, for the
purpose of assisting on major matters of
organization and policy during the crucial
period of reconstruction in Europe.

Dr. Roswell P. Barnes, associate general
secretary of the Federal Council, has been
designated acting general secretary during
Dr. Cavert's absence.

Reformed Episcopal Church

Withdraws

The Reformed Episcopal Church, which
has been a member of the Federal Coun-
cil almost since its inception in 1908, has
withdrawn from the interdenominational
agency, it was revealed by Bishop Howard
D. Higgins, secretary of the Church.

Bishop Higgins said the action was
taken at the Church's triennial General
Council at Philadelphia in May, but that
no reason for the withdrawal was included
in the resolution adopted. He added that
no affiliation with any other group was
contemplated.

The Living Church

Established 1878

*A Weekly Record of the News, the Work, and
the Thought of the Episcopal Church*

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RUSSIA

Archbishop Alexei to Visit U. S.

Archbishop Alexei of Yaroslav and Rostov will leave Moscow shortly for the United States as head of an official delegation of the Russian Orthodox Church. American visas have been issued for the Archbishop and his party, but the exact date of their departure has not been announced.

First high-ranking prelate from Russia to visit the United States since the Revolution, Archbishop Alexei is expected to confer with leaders of the Russian Orthodox Church in America in an attempt to bring about a reconciliation with the mother Church.

Archbishop Alexei had been scheduled to preside at a general council of the Russian Orthodox Church in America at which a new Metropolitan was to be elected in place of Metropolitan Theophilus.

The Council of Bishops of the Church at a meeting in Chicago during May declined, however, to convene such a council and rejected reconciliation terms proposed by Patriarch Alexei of Moscow.

BULGARIA

Orthodox Church Adopts Reforms

The Bulgarian Orthodox Church has been given the status of a Patriarchal Church and its head will hold the title of Patriarch instead of Exarch, as formerly. These moves were announced in a Sofia Radio broadcast reported by the Federal Communications Commission as part of far-reaching reforms which have been adopted by the Holy Synod of the Bulgarian Orthodox Church and which will be submitted to the Bulgarian government for approval.

The Sofia Radio quoted Exarch Stefan as stating that the Book of Church Statutes now under consideration "aims at making the Church more democratic" and that this policy will be aided by the "congregational status" of the Bulgarian Church.

"This status," the Exarch explained, "gives opportunity for actual democratic government without violating the unchanging principles of Scriptures and without violating accepted Church canons."

Main changes in the Church will concern the supreme administration of the Holy Synod, the broadcast stated, citing an announcement by Exarch Stefan, that a supreme council of parish priests and laymen elected at a Church people's congress, will be established.

"The council," the announcement said, "will occupy itself with financial, economic, and social questions. Its decisions are subject to the approval of the Holy Synod, while its reports must be made to the Church people's congress. Thus, archbishops and priests will participate in the solution of all financial, economic and social questions connected with Church administration."

The Exarch said that a general Church

economic coöperative bank also will be established in which Church capital will be invested and come under definite control. In addition, plans are being made for a Church economic coöperative for monasteries and real estate.

According to the broadcast, "labor service is being introduced for all monks of monasteries," and "voting rights are to be given to all heads of these institutions."

GERMANY

Bishop Wurm Calls for Unity

In Rebuilding

The motto for Germans today must be "Back to Christ and Back to our Brothers," Lutheran Bishop Theophilus Wurm of Wurttemberg declared in a statement sent to Confessional churches throughout Wurttemberg. The statement warned against unjust denunciations of persons suspected of Nazi sympathies, and called for Christian unity in rebuilding Germany.

"The present moment," the Bishop wrote, "does not call for complaint or accusation, but for forgiveness and help. If we consider that the commands of truthfulness, justice, and mercy are binding upon all seeking to live together, then a return to trust in one another, so thoroughly destroyed through wicked denunciations, will again be possible.

"The more we trust in divine grace leading us in the midst of terrible judgments of human presumption and arrogance, the more actively can we work together to heal the wounds inflicted by the war. We do not wish to demand from God an account of why He allowed such dreadful things to happen, but we must see in our turning away from Him and His commandments the deepest cause of our misery."

Declaring the present moment is "the most serious in the whole history of the German people," Bishop Wurm asserted that the Christian Churches had made many attempts to remind Germany's rulers of "their responsibility before God and man." However, he added, these reminders were ignored or rejected as interference in affairs of the state, and the door "was open to covetousness, and stress laid upon man's needs and not God's commands."

"This inner decay, prepared for centuries by faithless philosophies of life and reaching a culminating point in our day, was bound," he said, "to be followed by external collapse. The sanctuaries and works of art, mighty industrial centers, monuments of the past and the present, lie in ruins, and beneath and on the battlefields lie countless valuable human beings, who could have created great and good things in all spheres of life.

"We, the Church's servants and preachers of the Gospel, see as our first task to reveal to all who are full of sorrow over loved ones, lost happiness, homes and possessions, Our Lord and Savior, who alone can give strength and consolation to the

sorrowful, and who won for us through innocent suffering and death the right to a home in an eternal and invisible world. Out of confidence in Him and out of knowledge of divine guidance grows the strength to reconstruct our devastated earthly home."

ARMENIA

New Head of Church Enthroned

Archbishop Georg Cheorekjian, newly elected Supreme Patriarch and Catholicos of the Armenian Gregorian Orthodox Church, was solemnly enthroned in elaborate ceremonies at historic Etchmiadzin Cathedral. The rites were witnessed by representatives of the Armenian and Russian governments and by a large gathering of American clergy and laity.

The new Patriarch, who will be known as Catholicos Georg VI, was elected at a general council attended by more than 100 representatives of the Armenian clergy and laity from 15 countries of Europe, America, Asia and Africa. Of peasant extraction, the Catholicos was born in a village near Etchmiadzin and is a graduate of the higher theological academy there.

Taking part in the ceremony of anointment and enthronement were Catholicos Garegin I of Cilicia; Patriarch Keureghian II of Jerusalem; Archbishop Keureghian of Constantinople; Archbishop Garaped Maslumian, Primate of the Armenian Church in Greece; Archbishop Artavazd Surmeyer; Bishop Mamprourian; and Bishop Mamprour Galfayan.

At the conclusion of the Liturgy, the Patriarch was greeted by Catholicos Garegin, speaking on behalf of the Armenian clergy. The Soviet government was represented by Ivan V. Polyansky, chairman of the Soviet Council on Affairs of Religious Cults, and the Armenian Republic by S. N. Avanesian, chairman of the Armenian Council on Affairs of the Armenian Church.

ENGLAND

Archbishop of York Opposes Anglican Political Party

Proposals that the Church of England form its own political party brought forth a vigorous protest from the Archbishop of York, Dr. Cyril Forster Garbett, who warned that "the pulpit must never be used for party purposes."

Addressing the York diocesan conference, Dr. Garbett termed the proposal "madness" and said a central Church party, issuing its own program and running its own candidates, would quickly result in loss of the Church's spiritual influence.

The Archbishop urged Church members, however, to engage in party politics "by crying into their own party their Christ convictions and seeking to find expression for them in its program and policy."

"I hope there will always be Church

every political view who won't be wesmen, but vigorous and influential ers of the party to which they belong," Dr. Garbett said. "Only so will all parties be permeated with Christ-teals."

WAMA

Church, Colon,

brates 80th Anniversary

connection with the celebration of 80th anniversary of the consecration of Christ Church-by-the-Sea, Colon, Republic of Panama, the oldest non-Roman church in Central America, a booklet will be published containing the history of the church together with data concerning the building. Fr. G. F. Packard is the pastor.

uilt by the Panama Railroad Company 80 years ago and consecrated on June 1865, by the late Bishop Alonzo Potter of the diocese of Pennsylvania, Christ Church now stands as the oldest structure in the city of Colon.

The anniversary celebration, arranged by Fr. Packard, began on June 15th with a parish fair and continued through June 17th when Bishop Gooden, recently named Bishop of the Panama Canal Zone, administered the Sacrament of Holy Communion. The complete schedule of services and functions for the anniversary celebration will be published in the booklet. After its publication copies of the booklet will be kept available for visitors to the church, both now and after the war when tourists will again visit the Isthmus. Rev. John R. Chisholm is the present pastor of Christ Church.

INDIA

Refugee Reclamation Project

The Rev. Kimber H. K. Den, writing to the Presiding Bishop to acknowledge a letter for his work, told of a new group of Chinese refugee families from Kwangtung. He invited them to work on his land-reclamation project in a new colony about four miles from the Field Service Center at Luan. Mr. Den said that these people had emigrated from the South China Seas, mainly from the Malaya Peninsula where they had lived for many generations.

Since the Japanese invasion," he said, "they were driven out by hunger and starvation. Not long ago I visited their colony on a short inspection tour. As I watched a group of them working in the hot sun, their feet and knee-deep in muck, their faces and skin glistening with sweat, I could only help marveling at the spirit of their toil and also the epochal transformation that this war has wrought in them. The white-haired women were wielding spades and shovels on the farm with vigor and steadiness that would have been credited to any worker anywhere.

Owing to lack of funds, we did not provide them with any cattle to help them in their farming. However, they work happily under many handicaps. By next year they expect to raise

a crop of rice and other agricultural products that will help them to live on and to stand on their own feet financially. Nothing gratifies me more than to help this group of hardworking refugees to rehabilitate themselves on a new basis of life both physically and spiritually. Should I have ever accomplished anything in this work of relief it is truly, 'The Lord who has made me fruitful in the land of my affliction.'"

JAPAN

What Is Kagawa Doing?

By L. S. ALBRIGHT

For a long time the American Church public almost canonized Toyohiko Kagawa, as it has other Christian leaders in the Orient, and now tends to condemn him for failure to live up to standards of Christian perfection which we do not pretend to practice.

A study of Federal Communications Commission and Federal Bureau of Investigation Service reports as compiled by the Office of War Information, supplemented with one or two items of private information and first-hand knowledge of Japan acquired during 15 years' residence prior to March 1941, results in the following conclusions:

1. Dr. Kagawa continues to express himself vigorously, sometimes without sufficient data and frequently in extreme form, on public questions in sermons and evangelistic addresses, in bulletin and magazine articles. For instance his protest against the desecration of Japanese remains was weakened by exaggeration and inaccuracy. The children of America as such do not habitually amuse themselves with the bones of dead officers and men of the Imperial Japanese forces. President Roosevelt, far from taking pride in a book-knife made from the bone of a dead Japanese soldier, returned it to the sender. On the other hand, Kagawa's "name has never appeared—at least in available radio material—in conjunction with any of the more blatant religious propaganda tools such as the East Asia Religious League or the Dai Nippon Wartime Religious Patriot Service Association." (O.W.I.)

2. Statements made by Kagawa in speech or writing are used by the Japanese government radio broadcasts for propaganda purposes. But "Kagawa has not actually broadcast anti-American propaganda." (O.W.I.) Indeed his voice has not been heard up to April 30, 1945 by United States monitors. (O.W.I.)

3. In the period under review, only once has Kagawa participated in a radio broadcast and then on his own initiative in a Christmas 1942 message in English to British and American internees and prisoners-of-war. On that occasion he prepared his own manuscript but did not actually read it. The script as finally submitted contained nothing abusive of Great Britain or the United States.

4. Kagawa was reported to have been invited by the Philippine Federation of Churches to visit Manila but it is not at all certain that he did so. (O.W.I.) His

reported visit to the Netherlands West Indies is still less clear. He was given every opportunity and even inducement to visit the model Christian village established by one of his disciples near Harbin but does not appear to have done so. (O.W.I.)

5. Dr. Kagawa did accede to "repeated requests" to visit China but characteristically used the occasion to conduct an evangelistic campaign; "attracting immense crowds in every place he is giving his customary evangelistic messages." (F.C.C.)

6. Kagawa has continued to preach in his own church in the suburbs of Tokyo, to conduct special meetings in other churches and to take an active interest in the work of the Church of Christ in Japan as such. (F.C.C.)

7. In English language broadcast on May 3, 1945, Domei quoted an address on the San Francisco Conference stated to have been delivered by Dr. Kagawa on the radio the same day, presumably in Japanese. As recorded by the F.C.C., this second-hand report is critical of the motives and structure of the organization being planned as based on "organized military force centralized in the great powers" and so incapable of preventing wars. Such an opinion may reflect Japanese national bias but it can scarcely be regarded as a repudiation of Christianity or an endorsement of Japanese militarism.

8. Since the bombing of Tokyo, Kagawa has organized relief work, as he did after the great earthquake of 1923, mobilizing Protestant and Roman Catholic ministers, using the Christian Building in Kanda Ward as headquarters and receiving government assistance. (F.C.C.)

9. Dr. Kagawa has not sought martyrdom. Since the government has not attacked the Church or Christianity as such, it is pointless to compare his case with that of Pastor Niemöller. Kagawa has been arrested for questioning but was released.

10. If Dr. Kagawa has condemned our warfare against Japan, he has also condemned Japan's warfare against China. Evidently he thought he had a right to expect more of us. Now that his government has admitted that it made war for its own reasons, he will have a still heavier cross to bear. Meanwhile we do ourselves no credit in over-rating or belittling an earnest Christian leader who may yet be the hope of Japan.

INDIA

Bishop of Assam
Elected Metropolitan

The Rt. Rev. George Clay Hubback, Bishop of Assam, has been elected Bishop of Calcutta and Metropolitan of India. He succeeds Dr. Foss Westcott, who will retire shortly at the age of 82.

A one-time engineer, Bishop Hubback began training for the ministry while working in Calcutta and was ordained in 1909. After gaining some parochial experience in London, he returned to India, where he was elected Bishop of Assam in 1924.

Bishops and the Church

By the Rt. Rev. Wallace E. Conkling, S.T.D., D.D.

Bishop of Chicago

IN THESE days of popular quizzes, if one were to ask, "What do we mean by the Episcopal Church? What is its distinctive feature?"—a great variety of answers would be given. They would probably include such statements as these: "It is a Church with a lovely, dignified service; it is not quite Roman Catholic and not quite like the other Protestants." "It is such a liberal Church, it doesn't interfere in your private life." "It is so cultural." "Its clergy are such pleasant, splendid fellows." "It has such nice marriage and burial services." "It is a superior kind of Protestant Church." . . . These statements are not meant to be playful or trivial. They are, alas, too common, and they represent a pathetic lack of understanding and a tragic failure to present the truth with conviction and clarity.

We are met here as Episcopalians today to consecrate a priest of the Church to the episcopate. We are to make him an *episcopos*—a bishop, in a Church which calls itself distinctly an Episcopal Church—a Church distinguished by having bishops. One would gather from the fact that the word "Episcopāl" is in the title of the Church, that the existence of bishops might thereby be considered important—in fact, *very* important. They must be regarded not merely as *ornaments* (if such they be) nor for *convenience* (if they be that)—but of vital importance to the life and work of the Church.

What, therefore, is the mind of the Church on this matter?

If we study this office in which we are engaged—the form of ordaining or consecrating a bishop—we learn much from the Scriptural passages used, the exhortations to the congregation and to the one to be made bishop; the questions asked of him and the promises required, and also even from the prayers addressed to Almighty God.

We learn among many things, these preeminently.

The bishop is to be a chief pastor of the flock. He is to feed the flock of Christ. They are to be nurtured by the true Word and Sacraments. They are to be protected against grievous wolves, who, according to St. Luke, will even enter in among the flock, not sparing them. The Word which he is to preach and teach must be that truly revealed by God in the Holy Scriptures and in which he, himself, is continually to deepen in love and understanding through study and prayer. This Word is not to be man-made, erroneous and strange doctrine. Such he must banish and drive away, and call upon and encourage others to do the same. The chief pastor will also be faithful in providing shepherds. Thus he will guide and guard; he will teach and feed the flock of Christ, dearly purchased through the precious blood of the Saviour Himself.

This is not a picture of a business ad-

ministrator or executive; nor of one whose chief or solitary spiritual duty is to administer Confirmation. It represents an ideal of spiritual leadership—one which the Church of our day grievously needs

¶ *The ideal of a bishop as "the chief pastor of the flock" was stressed by Bishop Conkling in his sermon at the recent consecration of the Rev. Dr. Frederick L. Barry as Bishop Coadjutor of Albany.*

and one of which the contemporary world is in desperate want.

These are tremendous things! This is a tremendous office and work! And in this Church no one may so function unless he is a true bishop—has had episcopal consecration; no priest or deacon may so function in his office without episcopal ordination. Thus the Church hath received; thus the Church hath continued; thus the Church orders today. It is an *Episcopal* Church.

The office of bishop has with many in the Church fallen to low estate. By these he may sometimes be regarded merely as an executive—an overseer for the business matters of the Church. Since this, by the grace of God, is not his chief function (it is not even mentioned in the service!) it has often happened that he has not done it as well as might be desired. Or, he has through age or infirmity deteriorated in business efficiency. Judged by this standard alone, he may thus be a liability, and the office through him loses prestige.

Others, stressing only the occasional use of the bishop for ordinations and confirmations, find this arrangement sometimes merely an adornment—but others, sometimes, even an inconvenience. It has been known that some have gone so far as to dispense with confirmation entirely, admitting freely well-disposed people to the full Communion and fellowship of the Church, as they might themselves desire.

Alas, the bishops themselves are not without a share of blame in these unhappy conditions. They have not been always as faithful in their duties as required. There have been too many instances where they were content with offering infrequent opportunities for Confirmation; too many churches have seen their bishops too seldom; on too many occasions he has come in a hurry and left in a hurry. The faithful of too many parishes have never had the possibility of any ministrations from their bishop, except an occasional Confirmation. Too rarely have our bishops ministered the other Sacraments of the church in their congregations.

Let the bishop be indeed a chief pastor.

On the occasion of his visit to the parish he should celebrate the Holy Eucharist and give the Bread of Life to his people. He should catechize and visit with the

children of the parish assembled to meet him. Let him baptize, if there be opportunity, and, as occasion offers, ordain the parish church either to the diaconate or priesthood, one of their own sons. Let the purpose of his visit not be to administer Confirmation, but to be the visit of the chief shepherd, and let it take place regularly and as frequently as possible, whether there be Confirmations or not. Thus will he execute the office and work truly given to him. Thus will the people know and value their great blessing in being Episcopalians.

THE WORD "PROTESTANT"

Nor is the office of bishop to be thought of solely in relation to the work and ministry of the Church among the people. It has also a vital function in the nature and character of the Church itself. There are many other adjectives used to describe the Church. There are four well known to us in the Creeds—One, Holy, Catholic and Apostolic. There is yet another which should be mentioned, which is not in the Creeds but is a part of the present title of the Church here in America—the word "Protestant." Let us note the relation of the Episcopal to these five, and consider last, first. The word "Protestant" is an unfortunately misunderstood word. It has come through the years to a changed meaning in common usage, and therefore its historic use, as applied to the Church, always has to be clarified. Assuredly it would appear to many an awkward thing always to have to explain that your name does not mean what people might commonly suppose. However, the true meaning of the word "Protestant," as related to the Church, is one that should not be lost, even if not continued in the official title, and it has its definite relation to the word "Episcopal." The Church is not papal—that is what the adjective "Protestant" is meant to declare. "It is not papal,"—that is the *negative* way of putting it. The *positive* expression would be to say, "It is Episcopal." Thus may we point out that the use of the word "Episcopal" really makes the word "Protestant" (in its true historical meaning and use) unnecessary, for the word *Episcopal* means a church of bishops, and not a church where one bishop is elevated to papal preeminence. Thus the word *Episcopal* safeguards and maintains the true Protestantism of the Church.

Time does not permit here a detailed presentation of the relation of *Episcopal* to the four credal notes describing the Church, but one can briefly note the vital connection with each.

The bishop is the center of unity in the diocese. Certainly he should be. All parishes and missions, all individuals unite with him, and through him, in the life and work of the Church. For a bishop himself to be a brawler or disturber of the peace

merit grievous condemnation and contrary to his sacred vows at consecration. Clergy and people are to resolve willingly their difficulties under his guidance. In the Office of Institution of the Rectors, this is clearly set forth. In the episcopate is a means to unity. It is also to be a means of holiness. In dispensing the Word and Sacraments through the bishop and others, the whole family in Christ is to grow daily into that holiness which our Blessed Lord would impart by the Holy Spirit to the Church.

THE WHOLENESS OF TRUTH

The wholeness of truth is that which the bishop is dedicated to teach and preach. It is to such deepening *wholeness* or catholicity that he is to grow himself and lead his flock. Not a partial Gospel. Not an erroneous and strange doctrine, but the fullness of truth revealed by God in Christ. Nothing but the truth, and the *whole* truth!

In the episcopate, finally, resides the continuance of the Apostolicity of the Church—not merely in a mechanical order, but in a spiritual continuity of the Apostolic faith and Sacramental life.

Brethren, we are met together to make a bishop in the Church. We trust we shall realize more deeply the great significance of this act with increased humility and gratitude; and with strong steadfast purpose resolve to make more of this precious heritage ourselves; and to extend its blessing to all mankind, for such the Church has believed to be the purpose of our Lord and Saviour Jesus Christ.

THE CHARGE

And you, my brother: Readily can we appreciate your thoughts and feelings as you approach this high office. The full scope of its functions; the importance to the whole Church and to many separate individuals, in particular, might well make a strong man falter.

To be a true pastor to young and old, alike; to teach and defend the faith; to provide the Sacraments for the people everywhere possible; to train and provide faithful, true pastors, and to be to them a good shepherd. All this we know to be our mind and purpose. Yours is the intention to teach and defend and guard the fullness of the Faith. Yours in the intention to continue and promote the Apostolic ministry.

It will be your purpose, in every way, to deepen the unity of your people, clergy and laity, growing together with you in love and devotion to God and His Church. Thus, also, will you strive for that holiness which He will give to you and to the whole body of the faithful.

We would not encourage you to this tremendous work, as we do, were we not confident also of the will and purpose of Almighty God.

He, as the Consecration prayer states, will give you not the spirit of fear, but of power and love and soberness: "Power, for the great tasks; Love, that the power may not make you hard; Soberness, that your love be not soft."

We bid you, confident with us, both of His Will and of His generous gift of Grace to fulfill; We bid you, to receive the Holy Ghost for the office and work of a bishop in the Church of God.



BOOKS



REV. HEWITT B. VINNEDGE, PH.D., EDITOR

In Brief

A word ought to be said concerning two books which came out a few months ago, but had thus far escaped our notice.

The Rev. William R. Moody's *Understanding the Book of Revelation* (Baltimore: Faith Press, 1944. Pp. 32. 50 cts.) is really little more than a large pamphlet; but it is packed with material of real value. The author, who has just been elected Bishop of Lexington, has here put into published form a series of Advent addresses which he has given for his own congregation. They do not pretend to any great originality of scholarship, but they can be very useful to any lay or clerical person who loves the written Word of God and is desirous of understanding it better. Dr. Moody has taught himself enough of apocalyptic symbolism and of Hebrew numerology to make the last book of the Bible a genuine revelation rather than the obscure piece of writing which it is to too many honest Christians.

In Harrison Franklin Rall's *According to Paul* (New York: Charles Scribner's Sons, 1944. Pp. 272, with index. \$2.75) we have one more attempt to construct (or to reconstruct) what it was that St. Paul taught, what the Apostle meant by "my Gospel," what is the "gospel according to St. Paul." Dr. Rall tells us again that in a singular way St. Paul is "all things to all men," as the great missionary himself declared and as his commentators and interpreters have been emphasizing ever since his day. Dr. Rall "finds" numerous things in the Pauline writings, the presence of which many other persons would be quick to deny. Like an innumerable company of others, he inclines to read into St. Paul those things which are most surely believed by himself. Dr. Rall has, of course, his own formula for isolating distinctly Pauline doctrine, a formula based largely on the presuppositions contained in these three sentences which set forth his own convictions: "The traditional formulations have lost their appeal. They do not dominate the preaching of today or furnish peace and strength for living to those within the Church. And that is the final test of any doctrine, whether it can be preached and whether it brings help" (pp. 46-47). One cannot but regret that so wise and experienced a scholar as Dr. Rall should approach his inquiry into St. Paul's doctrine with criteria that smack so strongly of pragmatism. The volume is a Religious Book Club selection.

A more recent book which deserves a note at this time is Dr. Oswald T. Allis' *Prophecy and the Church* (Philadelphia: The Presbyterian and Reformed Publishing Company, 1945. Pp. 339, with appendix and index. \$2.50). Since this book comes from the pen of a former Old Testament professor at the Princeton Theological Seminary, one might expect it to present an essentially Fundamentalist outlook. One might further expect that the author

would have a conservative view toward the whole matter and content of prophecy, regarding it primarily as the foretelling of future events. A reading of the book would show that one would be right in both suppositions. At the same time, however, it is a careful warning against the vagaries of interpretation into which some Fundamentalists have fallen. It is a painstaking attempt to refute the conclusions of the Dispensationalist school of prophetic study, with particular reference to the extravagances into which pre-millennialism often stumbles. It is interesting to see how an experienced teacher does this without recourse to any of the findings of the higher criticism, which would be abhorrent to him.

When They Come Back

THE CHURCH AND THE RETURNING SOLDIER. By Roy A. Burkhart. New York. Harper & Bros., 1945. \$2.00.

This book on the returning serviceman should be read by every clergyman and educator, and by every layman interested in someone in uniform.

Seldom does one read a book where such wide experience and erudition are expressed in more simple common sense. Burkhart speaks from the background of two world wars and 25 years as a consultant with youth. His illustrations come from such widely separated fields as the pre-natal emotions of a child and an exegesis of the 73d Psalm.

Part one, "The Mind of the Soldier," indicates the system that causes the soldier's problems. The author insists that the serviceman is a civilian at heart and that we must avoid giving him the impression that he is a "problem." "More adjustment may have to be made by the folks at home," he says, "than by the soldier."

The second part asks where the Church should begin. It bids the local congregation to develop interest in the soldier, and in "the home folks who have more to do with the serviceman's morale than any other persons."

Part three, "The Church Prepares," considers guidance for the wounded, the mentally confused, and all sorts of personal problems, underlining the necessity for an understanding heart on the part of wife or sweetheart during the weeks of restlessness and adjustment so dangerous to any relationship unless properly understood.

The final portion is entitled the "Revitalized Church." It does not maintain the highly practical level of the rest of the book, and hardly mentions the serviceman. The author, however, has made the point that the Church's problem with the returning soldier is the same as the Church's problem, period. It asks barbed questions and warns that if the Church does not take the leadership, the American Legion will, creating a cleavage between ex-soldier and civilian.

G. CLARENCE LUND.

A Two-Year Man Can't Do This Job

This week's leading editorial space is turned over to the Bishop of Idaho for a discussion of one of the most serious handicaps of the Church's work—the peripatetic habits of the clergy in the domestic mission field. Bishop Rhea invites discussion of the problem, which affects not only the missionary districts of the West but rural work in the East, South, and Midwest.

IT HAS BEEN a matter of interest to me to examine the average stay of priests in the missionary district of Idaho, probably somewhat near the general rule throughout our mission fields here in the West. One of our most promising missions has had an average tenure of 18 months over a period of 30 years. Imagine any man even starting a work in a year and a half!

There are several factors involved in this rapid turnover of men. One of the basic difficulties is the misconception, all too prevalent in the thinking of the whole Church, that any sort of a man is good enough for the mission field, and the smaller the work, the smaller the stature of the man needed. Nothing could be further from the truth. The smaller the work, the larger the man needed: this is almost axiomatic in the domestic mission field. It by no means follows that the Church of the Earthly Rest (1,317), requires a man proportionately larger in ability than St. Martin's-in-the-Fields (35). It takes an able man to go into a small mission in a community where the Church is comparatively unknown, with little organization, scant facilities and undeveloped resources, and bring growth and development to that congregation.

There are many unsung heroes in our mission fields, men of consecration and devotion, who have turned deaf ears to the blandishments of "larger fields of opportunity" and the Church has been too unmindful of them. Through years of discouragement and difficulty they have not faltered in their effort to build solid foundations. They have busied themselves setting out orchards whose fruit they cannot expect to reap.

The Collects

Seventh Sunday after Trinity

July 15th

GRAFT IN OUR hearts. Our natures are like a wild plant, capable of producing fruit, but fruit of no great value, sweetness or beauty. For fine fruit a graft must be made, some of God's nature inserted into our lives, and on this new stock a greater appreciation and love of God takes shape. This engrafting is done at Baptism and the continually required nourishment is provided by the Holy Communion. Today's Collect also speaks of the increase in us of true religion. It reminds us that our knowledge, love and worship of God can never be taken as complete but must increase since growth is an essential part of life. God's mercy, His great love for us, is shown in the continuing care God expends on us, and our part is ever to see that His gifts are not wasted but put to their full use. If we do our full share to make the petitions of this Collect 'come true', we shall be very close to the loving Heart of God.

They are not, however, prominent among deputies to General Convention nor high on rolls of honor, nor are they often mentioned for large parishes.

Naturally, the economic factor plays its part. Undeveloped and limited resources mean small stipends. Many of our mission fields will be slow in reaching any degree of self-support, for the need of a work is not always in ratio to its resources, a fact which every missionary bishop must accept. Let me cite the example of a field which is much upon my own heart. The Boise Basin is a fairly large area, composed of ghost towns for the present, for gold mining is a casualty of the war; there is not an ordained minister in the whole area, nor is there a physician or a graduate nurse. Gold was discovered there during the war between the States, and hundreds of millions of dollars were poured into the anemic economic life stream of the nation at a critical moment. But you will find no trace of that bounty in the region that produced it; nothing but the scars left by dredge and placer. The few people left behind need the ministrations of the Church quite as much as those who live in more populous centers, but it is far beyond their means to maintain a vigorous Church life—the 17 in Placerville, the two in Centerville, the one in Quartzburg, the four in Pioneerville, the 100 in Idaho City, the score or more scattered here and there. Yet our clergy must pay their bills, educate their children, and maintain homes of hospitality and grace, quite an undertaking in these days of increased cost. If limited stipends were the sole factor, we could never hope to man these sparse fields, and the economic factor is not our greatest concern as long as the missionary fire burns in human hearts.

A more formidable factor is the importance we Americans place upon bigness. There is something in being rector of a large parish, and the Church conspires to make it so. Before we fault our younger clergy for overweening ambition let us recognize that the Church places that premium upon size. Let him who is without record of much moving about in the early days of his ministry be the first to cast Stowe's! Precious few of us, however, who have moved to "fields of larger opportunity" ever exhausted the possibilities of the field we left. Somehow or other we shall have to break down the far too widely accepted notion that a priest goes into a community as the private chaplain of the Episcopalians who live there; he goes as the minister to the community, and no man ever fulfills that mission completely. We need not worry about a man's being too big for a job; he will have all he can do to measure up to the opportunity. Time is the essence of much of our mission work, not a jumping in and out of a mission post with however much sound and fury, but patient—plodding if you will—effort, living with people in all of their experiences. It may mean being overlooked by the Church but it will also mean bringing people who themselves otherwise might be overlooked, into living relation with the Master. There is little glamor in such a life, there is little recognition but there are compensations beyond relating.

Mission stations make poor stepping stones for personal preferment, but they make excellent building material for the Kingdom of God. Continued neglect of our domestic mission fields will inevitably mean fewer large congregations to which

men may aspire, for our rural missions are feeders for our urban congregations, just as our rural communities sustain and replenish our urban centers.

It is to be recognized that we need outstanding men in our domestic mission fields if we are to build a vigorous Church, but no matter how able a man may be, he cannot rush in and rush out and do a real job. People respond slowly, especially in the West. A man must prove himself, must win his spurs, and the fact that he comes as a priest of the Episcopal Church does not give him a head start. As a matter of fact, he may have to prove himself by overcoming some prejudice raised by that connection. There is a great work to be done, once he has proved his fitness to do it, and humility an excellent passport.

The Church may well ask why it is that so much of our mission work remains static, and while the full answer involves several factors, the truth is that much of it is due to the brevity of tenure on the part of the missionaries. Congregations become discouraged as they watch the steady procession of short-lived ministries, interspersed with vacancies; they see no continuity and feel no spiritual momentum. If we are to build up an enduring work in our mission field we must set up some new thinking in the Church and establish new values, not to be expressed wholly in figures of communicant strength or financial returns. These will take care of themselves.

We must make our mission fields something more than clinical laboratories for untrained men fresh from the theological seminary on their way to bigger things as quickly as possible, or pastures for tired and worn priests who have spent themselves in larger places and now seek the rest and repose of a small community. Our domestic mission fields call for men of strength and vigor, both physical and spiritual, for men of imagination and consecration, of bigness of heart and willingness to endure, who can steer their course between the Scylla of attractive stipends and the Charybdis of "larger fields of usefulness." They call for real ability, but no matter how much ability he may bring to the work, a two-year man can't do this job.

FRANK A. RHEA.

Without prejudice to Bishop Rhea's statement, we should like to ask some questions about rural work which seem to

us to require consideration if the Church is to go forward:

(1) *What is the economic, or financial, objective in rural work? Must it always (or almost always) be supported by contributions from the cities? Or should the objective be the development of self-supporting rural parishes? If the former, rural work may still be a good investment because of the fact that the rural areas supply city populations. However, we believe that the latter is a much more desirable objective. This leads to another question:*

(2) *What should be the norm of a self-supporting rural parish? How large an area can one priest cover effectively? How many communicants? How much should the normal rural parish budget be?*

(3) *Do we locate our rural churches strategically? Do we consider the effects of competition in heavily-churched areas? Is there any reason why one-third to one-half the population of a thinly-churched area should not become Episcopalian if the area is vigorously evangelized? And should not an area where every other farmer and every other villager is a Churchman be able to support itself?*

(4) *Are there more than a handful of priests with rural interests and tastes? How many of our rural clergy read the same newspapers, magazines, and books as their intelligent farmer-parishioners, listen to the same radio programs, enjoy the same kind of recreation and social functions, think politically along the same lines? Should there not be possibilities of "advancement" in the rural field itself, so that the priest with rural interests and graces does not have to keep himself in trim for a possible flight to the city?*

(4) *Can rural progress ever be made by the "stretch-out"—the practice of putting one man in charge of churches covering an area of hundreds of square miles? Pastoral work under these conditions demands not only love of poverty and missionary zeal but a passion for touring combined with insomnia! St. Christopher is still the patron saint of the rural clergy.*

(6) *Would it be possible to take certain potentially strong areas and saturate them with the Church, in a ten-year program designed to evangelize every man and woman not affiliated with another Church, taking regular steps toward self-support? The answer to this, we suppose, is—"A two-year man can't do this job!"*

"A MORE EXCELLENT WAY"

FAITH—hope—we have, but bitter-sweet
And burning love, Christ, substitute
For kindness; with its white heat
Shrivel half-loving, branch and root.

Make us more angry, gracious God;
More restless for incessant growth.
Take from our listless hands the rod
And smite the serpent of our sloth.

Ever send agony and searing
For casual comfort; give us fear—
Fear that each day at Thy appearing
We in soft raiment will appear

And follow not—nor die—nor bleed—
But gently kneel, well satisfied.
Strip us to one essential need:
The stark love of the crucified.

LOUISA BOYD GILE.

Churches and Their Names

We here, perhaps more than others in The Church, are brought face to face with the names of various parish churches all over the land, and we've never ceased to wonder about this whole business of churches and their names. For instance, we've often wondered how all the St. Paul's Churches (and there are myriads of them) got their names. Did someone just suggest it, or pick it out of a hat? Did anyone, then or now, give any thought to the Saint in whose honor the church was named? We wonder. How many people attending St. Paul's Churches ever care a hoot about the Patron Saint of their parish, ever read about him, ask for his prayers as we would ask for the prayers of any other person alive enough to pray, and how many of all the St. Paul's Churches, we wonder, ever think of restoring that grand old custom of having a Patronal Festival each year on St. Paul's anniversary? What is a Patronal Festival? Why, just what it says, a week of joyous and thankful remembrance of St. Paul (for instance) beginning with a very real filling of your church by your people making their Communion, by a glorious festival service when every bit of choral, vocal, and color tone is used to set forth your honor to St. Paul (for we'll concentrate on him for the sake of illustration). What a wonderful time to invite your unchurched friends to join you at your church home! And then, on the other days of the week (oh yes, it should last a whole week!) there could be a huge parish supper and parish meeting. Talk over all the affairs of The Family. When Family affairs get decently aired, no friction gets bottled up ready for a later and more serious blow-out. Then, how about

another evening just for a choir concert or a concert under the choir's auspices? Then The Women's Night—women only! But (fair play now, ladies) the next night should be The Men's Night—strictly stag—and don't any of you clinging-vine type of female-women begrudge your man THAT night out. One evening in that week, however, should be given over to a definitely religious service, a service of real devotion, real reverence, nothing bombastic, and no outside priest as headliner,—just you all and your very own Shepherd, a family matter. Doesn't that all sound rather grand to you? Try it once, and you'll never revert to your old lazy, lackadaisical attitude of wanting just SO much religion per week. And that goes for the St. Peter's Churches, the St. James' Churches, ALL the Saints and all the Seasons, and when you come to a church named after some phase or beloved title given to Our Blessed Lord, set your own date, and then celebrate it in honor of Him, bless His Holy Name!

Just at present we can think of nothing half so inspiring and energizing to a Church that, by and large, is only half awake. The Episcopal Church needs to do all such things to shake its dear, smug, comfortable, and lazy self LOOSE. Patronal Festivals will help. If ever The Church really got going—FULL STEAM—heavens above, what She could do in this needy old world, for we have EVERYTHING it takes to make and keep people gorgeously Christian. But, truly, what are we, a five talent, a two talent, or a ONE talent Church? Figure it out for yourself, and then act like your awakened conscience tells you to.

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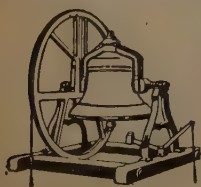
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MASSACHUSETTS

Christ Church Raises \$106,000

For New Parish House

In an intensive campaign during the first ten days of June, the preparation for which began shortly after Easter, Christ Church Cambridge, Mass., raised \$106,000, pledges and gifts for a new parish house.

For many years the parish has used for its church school not only a small parish house building but a dwelling house which the church owns in the neighborhood and the classroom facilities at the Episcopal Theological School, as well as rooms in the rectory. Just before the war one of the beams in the old parish house gave way but the war postponed the raising of the fund for a new building.

Sketches drawn by Charles Collens, the architect for Christ Church as well as for the Cathedral Church in Boston, reveal plans for a building in harmony with the historic church, which was built in 1759.

Leaders in the campaign for the new fund were James Garfield, Judge Calver Magruder, and Prof. Erwin Schell. An organization of about 100 workers began work on June 1st and met together in the parish house for five dinner meetings where reports on the results of the canvass were made. By the end of the 10-day period \$100,000 had been given or pledged. Since that date, the fund has been increased by \$6,000. The vestry feels confident that because of the large number of people who said they hoped to increase their gift another year, and members and friends of the parish who have not yet been heard from that, the money will be raised between now and the time that the parish house can be built.

Rector of the parish is the Rev. Gardiner M. Day. Associated with him are the Rev. Frederic B. Kellogg, chaplain of students under the Rhinelander Memorial for Student Work, and the Rev. John Porter, assistant minister.

Honor Rev. E. M. Paddock

In tribute to the Rev. Ernest M. Paddock, rector of St. James' Church, Cambridge, for the past 35 years, a reception with nearly 1,000 parishioners in attendance, was held on June 8th in the Hotel Continental, Boston, and a check for \$3,500 was presented to him. Bishop Sherill and Bishop Heron were present as were the acting mayor and officials of the City of Cambridge. Mr. Paddock was assisted in receiving by his daughter and son-in-law, Mr. and Mrs. Rex Seiber. He has set the date of his retirement for July 1st.

CENTRAL NEW YORK

Bequests to St. Peter's, Cazenovia

By the will of the late Mrs. Frederick H. Stevens, St. Peter's Church, Cazenovia, N. Y., has received a generous bequest of 200 shares of preferred stock of

The Living Church

the American Locomotive Company. Income from this is to be used to add to the regular salary of the rector of the parish sum up to \$500 annually so that rector will always receive an annual salary of at least \$3,000 and also for church property care and upkeep and parochial purposes. The endowment is to be known as the Stevens Trust Fund."

According to the will of the late Lt. William G. Haines jr., St. Peter's Church will also receive \$1,000 at the termination of certain trusts that were established in the will.

KENTUCKY

Norton Infirmary Expansion

Nine hundred thousand dollars, the largest amount of money Louisvillians have ever been asked to contribute, except for the War Fund, will be sought shortly in a campaign to establish private psychiatric service in a building planned as an expansion of the John N. Norton Memorial Infirmary, Louisville, Ky.

The need for such service is emphasized by the fact that though one-tenth of the population suffers at some time from a mental or nervous disorder, there is in Kentucky no private, nonprofit hospital for such patients.

Plans are to erect a six-story addition to the present building, with at least half of the new structure devoted to patients with mental and nervous ailments. That part of the building not devoted to psychiatric cases will provide needed expansion for other departments, an expansion which was contemplated anyway before civic leaders suggested including such a department.

Because of the twofold character of the new infirmary program—establishment of psychiatric service and expansion of the infirmary generally—the campaign for money has been designated as the Norton-Psychiatric Building Fund Campaign, and prominent Louisvillians of every faith, some even associated with other hospitals, are serving on campaign committees. F. W. Drybrough, president of the Infirmary's board of trustees, is chairman of the campaign executive committee. Mr. Drybrough said, "The added teaching facilities of the psychiatric department at Norton will make the University of Louisville School of Medicine more attractive to medical students who wish to become psychiatrists. For the first time, such students will be provided an ample opportunity for post-graduate work. With complete hospital facilities available, many graduates will remain in Louisville and engage in private practice."

The new building will conform in design with the present structure and with the new \$125,000 addition to the nurses' home which is now nearing completion at the north end of the infirmary."

Norton's School of Nursing, second oldest in the South, also plans to add special training courses in the care of mental patients. The infirmary's psychiatric department will contain the most modern facilities known—psychotherapy, hydrotherapy, physiotherapy, recreational therapy, occupational therapy, and religious therapy.

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When the Rev. Sydney A. Temple jr., rector of the Church of the Mediator, Kingsbridge, New York City, received his Ph.D. degree last month, it was the first Doctor of Philosophy in Religion given by Columbia University. As it came from the joint faculties of Union and Columbia, he feels it marked an important step in the recognition of theological studies by a secular university.

Commencement at Hobart and William Smith

"Courage in battle is not enough," declared Lt. Daniel L. Evans, USNR, commanding officer of the Navy V-12 unit at Hobart College, in delivering the Phi Beta Kappa address before the 120th commencement of Hobart College and the 34th of William Smith College in Trinity Church, Geneva, N. Y., on June 23d.

"In these days of death and despair no quality of man needs and merits more justification than the virtue of courage."

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Lieutenant Evans said. "But fearlessness at does not rest upon great convictions to the reason and meaning of heroism on becomes futile or cruel. It is not ough to be brave for battle; we must so have convictions which will give courage in combat validity and purpose."

Degrees in course were conferred upon 2 Hobart men, of whom but three were ble to be present to receive their diomas. William Smith College conferred egrees in course upon a class of 23 omen and upon 19 others who pursued he accelerated program and had completed he requirements for convocations held t October, 1944, and in February of this ear.

Certificates attesting to satisfactory ompletion of academic work were award- 1 to 62 members of the Hobart College avy V-12 unit.

SECONDARY SCHOOLS

Summer Session at Shattuck

Sixteen states are represented in the nrollment at the summer session at Shattuck School, Faribault, Minn. In- duded in the six weeks term are intensive eview courses as well as a complete cur- iculum of classroom work under the reg- ular school faculty. Military science and rill are under the supervision of the Army personnel stationed at the school uring the regular term. A complete pro- ram of sports including sailing and canoe- ing is offered.

CLASSIFIED

ANNOUNCEMENTS

Caution

CAUTION is suggested in dealing with a person going by the name of Helen Wharton, who pur- ports to be a communicant of Canterbury Cathedral and a war nurse during the London blitz. For etails, write to Rev. David T. Eaton, Grace Epis- opal Church, Jefferson City, Mo.

Died

KILLED IN ACTION on Okinawa, Donald Mur- ray McClellan, age 33, son of the Rev. Dr. and Mrs. Henry L. McClellan, 1003 Hancock St., San- usky, Ohio.

KELLAM, Rev. Harry M., Chaplain in the U. S. Army, in the Regional Hospital, Fort George G. Meade, Md., on Sunday, June 3, 1945.

Memorial

N MEMORIAM: Entered into Life Eternal June 30, 1944, Anne McKimmon Winston. There is no Death! What seems so is transition: This life of mortal breath Is but a suburb of the life elysian Whose portal we call Death."—M.L.M.

RATES: (A) All solid copy classifica- tions, 6 cts. a word for one insertion; 5 cts. a word an insertion for 3 to 12 consecutive in- sertions; and 4 cts. a word an insertion for 13 or more consecutive insertions. (B) Keyed advertisements, same rates as unkeyed advertise- ments, plus 25 cts. service charge on first in- sertion. (C) Church Services, 25 cts. a count line (approximately 12 lines to the inch); special contract rates available on application to advertising manager. (D) Minimum price for any insertion is \$1.00. (E) Copy for ad- vertisements must be received by The Living Church at 744 North Fourth St., Milwaukee 3, Wis., 12 days before publication date of issue it is designed for.

DEATHS

Rest eternal grant unto them, O Lord, and let light perpetual shine upon them.

Harry Malcolm Kellam, Priest ☆

The Rev. Harry Malcolm Kellam, chaplain in the United States Army with the rank of major, died at the Fort George Meade, Md., Hospital, on June 3d. Fr. Kellam was the third chaplain of five to go into military service from Wyoming, in 1942. He was a reserve officer.

Fr. Kellam came to Wyoming from Texas in 1938, and with a kind of spiritual gusto stirred the people of Hanna, a coal- mining town, to a new enthusiasm and a strong St. Mark's was just one of the results. His great heart was torn as he became aware of the loneliness of the Colored people working in the mines, and for years without any spiritual leader. He became their pastor and with his Col- ored flock repaired an abandoned building and fashioned it into an attractive church, St. John's, which was admitted as an organized mission, with the Baptism of 23, and the preparation and presentation for Confirmation of 19.

At Bishop Ziegler's urgent request in the autumn of 1941, Fr. Kellam became warden of St. Michael's Mission to the Arapahoes on the Wind River Reserva- tion, but the war brought this service to an early termination.

Fr. Kellam was early sent overseas, served in Africa and Sicily, and late in 1944 returned to the States. He was as- signed to Fort George Meade, Md., when stricken with cerebral thrombosis, and died a few days later. He is survived by his wife, Marguerite; a daughter, Vir- ginia; a son, George; and his mother, Mrs. Stella Kellam.

Born in Mound City, Ill., on September 22, 1890, he was ordained to the diaconate in 1915 and to the priesthood in 1917. He was married in 1917 to Marguerite Truash. He graduated from Kenyon College in 1912, and from General Theo- logical Seminary in 1915.

Funeral services were held at All Saints' Cathedral, Indianapolis, Ind., on June 6th with a Requiem Mass, by Bishop Kirch- offer, assisted by the Rev. Rudolph Locher of Christ Church, Madison, Ind. (the parish in which Fr. Kellam grew up), and the Rev. T. Willard Yoder, vicar of All Saints' Cathedral. Six officers from Fort Benjamin Harrison acted as pall- bearers. Burial was in Crown Hill Ceme- tery.

Donald Murray McClellan ☆

The Rev. and Mrs. Henry McClellan of Sandusky, Ohio, received word June 26th from the War Department that their son, Donald Murray McClellan, had been killed in action on Okinawa. He was 33 years old.

Engaged as a chemist in war work at Trona, Calif., he was deferred until in September, 1944, he waived his standing and joined his old National Guard com- pany. After training for overseas duty at Camp Roberts, he was sent on to Hawaii, then to Okinawa.

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WANTED: CURATE for midwestern parish. Catholic, single, preferably recent seminary graduate. Reply Box W-2970, The Living Church, Milwaukee 3, Wis.

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INSTRUCTOR, M.A., Episcopalian, married, no children, desires position in accredited boys' preparatory school. Middle West or East. Social Studies, History and English. Eight years experi- ence. Suitable references. Reply Box W-2965, The Living Church, Milwaukee 3, Wis.

PRIEST, great experience, ready speaker, diligent parish worker, desires parish or assistantship; preferably in Connecticut. Will accept moderate stipend. Highest references. Reply Box N-2966, The Living Church, Milwaukee 3, Wis.

SUPPLY Priest available last four Sundays in July. Chicago area. Reply D. R. Edwards, care De Koven Foundation, Racine, Wis.

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THE LIVING CHURCH

CHANGES

Appointments Accepted

Blackhurst, Rev. G. Clare, formerly rector of St. John's Church, St. John's, Mich., became rector of St. Thomas' Church, Trenton, Mich., on June 15th. Address: 1953 Church Pl., Trenton.

Bond, Rev. J. Sullivan jr., rector of St. George's Church, Fredericksburg, Va., will become rector of Christ Church, Mobile, Ala., on August 15th.

Covell, Rev. David R., formerly superintendent of the Detroit City Mission, became chaplain of Hobart College, Geneva, N. Y., on March 16th.

Fay, Rev. Robert Wolcott, formerly rector of Christ Church, Warren, Ohio, became rector of Trinity Church, Columbus 15, Ohio, on June 10th.

Lindgren, Rev. Edward M., formerly rector of All Saints' Church, McAlester, Okla., became rector of St. Paul's Church, Freeport, Texas, July 1st. Address: 1315 W. 5th St., Freeport.

Romaine, Rev. Charles B., formerly priest in charge of St. James' Church, Greenville, and All Saints', Morristown, Tenn., became priest in charge of St. James' Church, Union City, and Grace Church, Paris, Tenn., on July 1st. Address: 215 N. Home St., Union City.

Selby, Rev. C. A., formerly assistant minister

at St. Paul's Church, Lansing, Mich., became rector of Christ Church, Flint, Mich., on July 1st. Address: 119 W. Baker St., Flint.

Tetu, Rev. Francis H., formerly missionary in charge of St. John's, Plymouth, Mich., became rector of the Church of Our Saviour, Detroit, on June 20th. Temporary address: Northeastern YMCA, 10100 Harper Ave., Detroit 13.

Trowbridge, Rev. Robert K., formerly of Bracebridge, Ontario, became missionary in charge of St. Timothy's Church, Jackson, Mich., on May 31st. Address: 1805 E. Ganson St., Jackson.

Ordinations

Deacons

Los Angeles—William B. Nash jr., was ordained deacon June 20th in Trinity Church of St. Paul's Cathedral, Los Angeles. He was presented by the Rev. Stephen C. Clark and the Rev. Edwin T. Lewis preached the sermon. The Rev. Mr. Nash is deacon in charge of the Church of the Redeemer, Los Angeles, while he continues his studies toward his doctorate at the University of Southern California.

Oklahoma—Robert C. Swift was ordained deacon June 20th in Trinity Church, Tulsa, Okla., by Bishop Casady of Oklahoma. He was presented by his brother, the Rev. A. Ervine Swift, who also preached the sermon. The Rev. Mr. Swift is to be minister in charge of St. John's, Durant;

St. Mark's, Hugo, and St. Peter's, Coalgate, Okla. Address: Durant.

Wyoming—Harry J. Haydis was ordained deacon May 8th in the Church of Immanuel-on-the-Hill Theological Seminary, Alexandria, Va., by the Bishop of Virginia acting for the Bishop of Wyoming. He was presented by the Rev. Corwin C. Roach and the Rev. Sydney A. Temple preached the sermon. The Rev. Mr. Haydis is continuing his studies at Bexley Hall, Alexandria. Address: 335 Martha Custis Drive.

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Living Church Nursery Shelter

Vacation Church School of St. Agnes' Mission, Sandpoint, Idaho	7.5
St. George's Church School, Schenectady, N. Y.	5.0

CHURCH CALENDAR

July

8. Sixth Sunday after Trinity.
15. Seventh Sunday after Trinity.
22. Eighth Sunday after Trinity.
25. St. James. (Wednesday.)
29. Ninth Sunday after Trinity.
31. (Tuesday.)



CHURCH SERVICES



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St. Mary of the Angels, Hollywood's Little Church Around the Corner, 4510 Finley Ave.

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Sunday Masses: 8, 9:30 & 11

LOUISIANA—Rt. Rev. John Long Jackson, D.D., Bishop

St. George's Church, 4600 St. Charles Ave., New Orleans

Rev. Alfred S. Christy, B.D.

Sun.: 7:30, 9:30, 11; Fri. & Saints' Days: 10

MAINE—Rt. Rev. Oliver Leland Loring, Bishop

Cathedral Church of St. Luke, Portland

Sun.: 8, 9:30, 11 & 5; Weekdays: 7 & 5

MICHIGAN—Rt. Rev. Frank W. Creighton, D.D., Bishop

Church of the Incarnation, 10331 Dexter Blvd., Detroit

Rev. Clark L. Attridge

Weekday Masses: Wed., 10:30; Fri., 7; Sunday

Masses: 7, 9 & 11

MISSOURI—Rt. Rev. William Scarlett, D.D., Bishop

Church of Holy Communion, 7401 Delmar Blvd., St. Louis

Rev. W. W. S. Hohenschild

Sun.: 8, 9:30 and 11 a.m. Wed.: H.C. 10:30 a.m.

Other services announced.

NEW YORK—Rt. Rev. William T. Manning, D.D., Bishop; Rt. Rev. Charles K. Gilbert, D.D., Suffragan Bishop

Cathedral of St. John the Divine, New York

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4 E.P. Weekdays: Thurs. & Saints' Days, 11

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Sermon. Weekdays: Holy Communion Wed.,

7:45 a.m. and Thurs., 12 m.

St. Mary the Virgin, 46th St. bet. 6th and 7th Aves., New York

Rev. Grieg Taber

Sun. Masses: 7, 9, and 11 (High)

St. Thomas' Church, 5th Ave. & 53rd St., New York

Rev. Roeliff H. Brooks, S.T.D., Rector

Sunday Services: 8 and 11 A.M.

Daily Services: 8:30 A.M., Holy Communion

Thursdays: 11 A.M., Holy Communion

Little Church Around the Corner

Transfiguration, One East 29th St., New York

Rev. Randolph Ray, D.D.

Sun.: Communions 8 & 9 (Daily 8); Choral

Eucharist & Sermon, 11; Vespers, 4

NEW YORK—(Cont.)

Trinity Church, Broadway & Wall St., New York

Rev. Frederic S. Fleming, D.D.

Sun.: 8, 9, 11 & 3:30; Weekdays: 8, 12 (except

Saturdays), 3

PENNSYLVANIA—Rt. Rev. Oliver James Harbo, D.D., Bishop

St. Mark's Church, Locust St., between 16th & 17th Sts., Philadelphia

Rev. William H. Dunphy, Ph.D., Rector; Rev. Philip T. Fifer, Th.B., Asst. Rector

Sun.: Holy Eucharist, 8 a.m.; Matins, 10:45 a.m.

Sung Eucharist & Brief Address, 11 a.m.; Evening Prayer, 4 p.m.

Daily: Matins, 7:30 a.m.; Holy Eucharist, 7:45 a.m.; Thursday, 7:00 a.m.; Evening Prayer

Intercessions, 5:30 p.m.

Confessions: 4 to 5 p.m.

RHODE ISLAND—Rt. Rev. James DeWolfe, D.D., Bishop; Rt. Rev. Granville Gaylord Bennett, D.D., Suffragan Bishop

Trinity Church, Newport

Rev. L. Scaife, S.T.D., on leave USNR; Rev. Wm. M. Bradner, minister in charge; Rev. I. Dudley Rapp, associate minister

Sun.: 8, 11 a.m., 7:30 p.m.; Church School Meeting at 9:30 a.m.; Wed.: 11 Special Prayers for the Armed Forces; Holy Days: 7:30 & 11

SPRINGFIELD—Rt. Rev. John Chanler White, D.D., Bishop

St. Paul's Pro-Cathedral, Springfield

Very Rev. F. William Orrick, Dean

Sunday: Mass, 7:30, 9:00, and 10:45 a.m.

Daily: 7:30 a.m.

WASHINGTON—Rt. Rev. Angus Dun, D.D., Bishop

St. Agnes' Church, 46 Que St. N.W., Washington

Rev. A. J. Dubois (on leave—U. S. Army); Rev. William Eckman, SSJE, in charge

Summer Schedule: Sun. Masses: 7, Low; 9:30; Sung; 11, Low; Mass daily: 7; Extra Mass Thurs. at 9:30; Confessions: Sat. 4:30 and 7:30

Church of the Epiphany, Washington

Rev. Charles W. Sheerin, D.D.; Rev. Hunter M. Lewis; Rev. Francis Yarnell, Litt.D.

Sun.: 8 H.C.; 11 M.P.; 6 p.m. Y.P.F.; 8 p.m. E.P.; 1st Sun. of month, H.C. also at 8 p.m.

Thurs. 7:30, 11 H.C.

WESTERN NEW YORK—Rt. Rev. Cameron Davis, D.D., Bishop

St. Paul's Cathedral, Shelton Square, Buffalo, N. Y.

Very Rev. Edward R. Welles, M.A., Dean; Rev. Robert E. Merry, Canon

Sun.: 8, 9:30, 11. Daily: 12, Tues.: 7:30, Wed.: 7:30